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The Heart

In Aristasian science (which is metaphysical as well as physical and sees no absolute separation between the two) the Heart exists on three planes: physical, psychic and Spiritual.

The heart in the microcosm of the human body is identical to the hearth-fire in the microcosm of the house and the Sun in the macrocosm of the world (the physical sun of a particular solar system being the "incarnation" of the Supernal Sun, the Spiritual Light and Source of the cosmos).

* On the physical plane the heart is the organ that pumps blood through the body - blood being analogous to the light and warmth exuded by the Sun.

* On the psychic (soul) plane the heart is the reflection of the Spirit in the individual soul (*jivatma*), which, if all illusion and ensnarement in the samsara were cast off, would be identical with the Spiritual Heart.

* On the Spiritual plane, the heart is the Supernal Sun, the Immaculate Heart of Dea.

The Spiritual Heart

Lhi Raya Chancandre Aquitaine writes:

In each one of us, her spiritual Heart is ultimately one with Dea. That is why we greet each other with the salutation Rayati - "Hail to the sun in thee", and why we make reverence to each other.

Yet for all this, we are imperfect beings, and we see the true Radiant Heart of the Universe in its glory and perfection only in the immaculate, loving Heart of our Mother Herself.

The term "Immaculate Heart" may be a Christian formulation, but it is entirely accurate from an Aristasian point of view, since the heart that is truly immaculate - free from any imperfection or taint - is, by definition that pure, Solar heart that we hail in each one of us, but which is

occluded to a greater or lesser extent by our imperfections.

In other words, the Immaculate Heart is by definition the Divine Heart of Dea: the supernal Sun and Centre of all being: the Source of all light and all warmth; of all wisdom and all love; of all life and of existence itself.

It is in the Heart of Dea that we seek refuge, now and eternally.

And again:

In order to understand what the human heart is, we have to come to a clearer understanding of what the human body is.

The modern Tellurian West tends to regard the body as a purely physical entity which may or may not have a loosely-defined psychic part, termed a "soul", vaguely attached to it.

In traditional science the physical "sheath" of the body is only its lowest aspect, and there are several other "layers" of increasingly subtle non-physical substance. These, taken together, make up the whole body.

Only at the lowest, or physical level is the heart an organ for pumping blood - the vital fluid - around the body. At successively higher levels it performs functions that are analogous to that physical function. Similarly, it is only at the physical level that the sun generates physical warmth and light. At the subtler levels of existence, she generates warmth and light of a higher nature.

The sun and the heart are not truly separate, just as maid and the cosmos are not truly separate. Ultimately, at the highest level, the heart is the sun, and the sun is not a particular star, but the Supernal Sun.

That is the true meaning of the Aristasian greeting "Rayati" - hail to the sun (in you).

Here we are getting to a very rarefied level. Most of us will not in this life realise the final union of the individual heart with the Divine Heart - a union which was from the beginning and can never cease to be, as our separation from Her is but the illusion of manifestation. Such realisation is the final goal of the Spiritual quest. But Aristasians know all this when they speak of the heart - and it is this, rather than the modern material-anatomical view of the heart as a mere pulsating muscle, that underlies everything they mean when they say "heart".

Even Tellurians have some trace of this in their use of the word "heart" outside medical contexts, but the real traditional-scientific reason for it is long gone, and they think of such usage merely as "poetry".

In Aristasian thought, the heart is the source of both Love

and Intellect (not so much of feeling in general, which is more associated with the stomach), whereas in Telluria the metaphorical use of "head" and "heart" has come to mean "emotion" and "reason" (often miscalled intellect, since true, Heart-Intellect is denied by the rationalism which tends to be accepted alike by religious and irreligious Tellurians) respectively.

As we discussed in the thread about *Maria-sama no kokoro* (Lady Mary's Heart), the Heart of Our Lady is often depicted as both flaming and radiant, the flames representing the side of Love and the rays that of Intelligence.

How can we become more in touch with what is deep in our hearts? The mind seems to get in the way.

In one sense, this question is the fundamental point of the entire Spiritual Quest. It is the aim of all schools of meditation, contemplation and devotion to come to our true Heart which is also the Divine Heart, and the straightest way for this age is the simple devotion to Our Lady and the chanting of Her name.

The heart, as in spiritual sense (as opposed to the physical centre of the cardiovascular system in human body) is therefore seen as the sun (Sai Raya), while the mind (and by implication, brain) is a manifestation of the lunar symbolism (candric, that is, of Sai Candre).

I believe that knowing this difference helps one to overcome the detachment between the heart and mind; unlike in the late Tellurian world-view, mind does not rule supreme nor is the world ruled by 'mind over matter.'

This may also explain why Aristasian religions appear to be less doctrinally oriented than those of modern Telluria, especially of Protestantism and a variety of new religious movements that pretty much worship their own dogma.

Heart and Intellect

In Aristasian thought, the solar heart is the centre of true Intellect (as well as true Love) as opposed to reason which is centred in the lunar head:

It is important to define what we mean by Intellectuality. Intellect is a faculty very different from mere reason (although the two have become increasingly confused in late patriarchal times). Its organ is the heart, which, in the human microcosm, corresponds to the sun in the cosmos. Here we are speaking of the True Heart, the spiritual centre of the human being, rather than the mere physical organ which represents it on the plane of matter (just as the true or Supernal Sun must be distinguished from the ball of fire that represents Her on the earthly plane).

Heart-Intellect is that which sees pure Truth directly. Plato (who transmits a portion of the Primordial Tradition carried by Socrates from his female teacher, Diotima of Mantinea) speaks of the cave of the world, where the things about us are but shadows cast on the wall. He speaks of the soul who transcends the cave and sees the Real Things, the celestial Archetypes of which earthly things are but shadows. This soul, escaping from the cave and seeing the Real World, is exercising the faculty of pure Intellect. As maid declines from her primordial state, this faculty becomes more and more difficult of attainment, and rigorous disciplines of contemplation and meditation are required to lift even a corner of the veil of matter. But in the Golden Age, the vision of pure Intellect was as natural to her as seeing physical objects is to you or me.

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